

IFA IWA (Lesson 22) *Iré vs Ibi*:

Greetings: ***Oriire fun owo!*** (Good Tidings to you!)

I pray that you are feeling awake, aware, and elevated in mind, body, and spirit wherever you are, and whatever may be happening around you!

Àṣẹ! Àṣẹ! Àṣẹ o!

I am *Baba Umar, Oluranse Emese*, (Voice of the Emese), Member of the ***Isoro*** Traditional Council of Chiefs, ***Olúwo*** of the House of Umar, and ***Babaláwo*** of ***Ile Awo Òrìṣà***. This ***Ile*** (Spiritual House), our website, and these video lessons are sanctioned by the ***Isoro*** Traditional Council of Chiefs in ***Ile-Ife, Nigeria***.

Opo Ire (abundant blessings) to our ***Egbé***, our online community of Subscribers that continues to grow thanks to you. Thank you for joining us for another lesson in our Video Blog Series. Remember, as a member of our **YouTube *Egbé*** you can support each other's spiritual journey by posting your questions and uplifting comments in the comment section below. You can also email me using the link in the description section below if you need to connect me on a more personal matter.

If you are new to these video lessons, we invite you to click the links below to become a **Subscriber** and member of our ***Egbé***. Also, click the **Notification** button to stay up to date, and I also ask you to **Share** this resource with your family, friends, and associates. You never know who might be the very person that will benefit from this wisdom.

Homage to The One Who Sends, and to those who are sent!
Homage to ***Òrìṣà*** and ***Egun!***

Our topic in this video is: Understanding the Energies of *Iré vs Ibi*

Orí Inu is the seat of higher consciousness; it resides on the crown of your head and is connected to your heart-mind, to guide your destiny; it is expressed in every cell of your body, and it is a sort of blueprint of potential experiences that the soul requested before birth.

Orí Ode is your emotional self; what the ego-self desires based on emotions and attachments rather than higher intelligence; it embodies your free-will and is the aspect you're trying to expand and transform into alignment with your *Orí Inu*.

Your *Orí Inu* and *Orí Ode* constantly interact to form a polarity that either complements or detracts from one another. "What you need and what you want are not one and the same." Try telling a child to go to sleep because they need their rest to grow healthy and strong when all they want is to stay up late and play with their toys.

"Orí Inu mi maba tode je!"

"May my Spiritual *Orí* not be in conflict with my physical *Orí!*"

- When *Orí Inu* and *Orí Ode* are in alignment, we say ***Iré***; they are in harmony and the potential to manifest your destiny increases. We often refer to this as being “**On Path.**”
- When *Orí Inu* and *Orí Ode* are NOT in alignment, we say ***Ibi*** (also known as ***Osogbo***) and manifesting your pre-birth potential diminishes. We often refer to this as being “**Off Path.**”

In the House of *Olúwo Umar* we tend not to refer to *Iré* as “good fortune” or *Ibi* as “bad luck or bad fortune” as these are oversimplifications. They are not wrong, just not complete. To be more accurate and precise in our interpretation we say:

- ***Iré*** (blessings), means there’s a “strong alignment to manifest the potential in the area that it highlights.”
- ***Ibi*** (struggle, friction), means there’s resistance to change; misplaced energy or effort; being in the wrong place and time; a missed opportunity; denial of what is happening now.

I remind my godchildren, “*Don’t argue with reality because you will lose 100% of the time. What is, Is, and that is the truth of the moment.*” The fact that you don’t like the situation doesn’t mean you should be in denial of it. You must first accept the reality of it, the presence of it, to have any hope of making a change in the situation or condition.

Yoruba saying:

“*Tibi tire la dale aye!*”

“The world is created with an admixture of good and evil!”

Both must exist at the same time, again pointing out the binary nature of the Divine Matrix.

- While diseases exist (considered *ibi*), they on the other hand create doctors, healers, and herbalists (considered *iré*).
- Death is considered a bad thing (*ibi*), but it is part of life (*iré*).

(60) ***Ògúndá Ọ̀yèkú / Ọ̀gúndá’yèkú***

This Odù also says: (speaking of the fact that death (*Ikù*) is also a form of *iré* and must be welcomed when it comes.)

Aboru Aboye!

***“Òrúnmilà lo di ajalu gborangandan
Ifá ni oro Ọ̀gúndá Aiku de
Olòdúmaré ni ki wọn so fun áwọn ọ̀mọ araye pe alejo de
Ọ̀mọ araye ni alejo kini?
Olòdúmaré ni alejo owo.
Áwọn ọ̀mọ araye ni ko maa bo.***

Òrúnmilà lo di ajalu gborangandan
Ifá ni oro Ògúndá Aiku de
Olòdúmaré ni ki wọn so fun awon ọmọ araye pe alejo de
Ọmọ araye ni alejo kini?
Olòdúmaré ni alejo owo.
Áwọn ọmọ araye ni ko maa bo.
Òrúnmilà lo di ajalu gborangandan
Ifá ni oro Ògúndá Aiku de
Olòdúmaré ni ki wọn so fun áwọn ọmọ araye pe alejo de
Ọmọ araye ni alejo kini?
Olòdúmaré ni alejo ire gbogbo.
Áwọn ọmọ araye ni ko maa bo.
Òrúnmilà lo di ajalu gborangandan
Ifá ni oro Ògúndá Aiku de
Olòdúmaré ni ki wọn so fun áwọn ọmọ araye pe alejo de
Ọmọ araye ni alejo kini?
Olòdúmaré ni alejo ikù.
Áwọn ọmọ araye ni wọn ko fe, ki eleyun-un maa lo.
Olòdúmaré ni dandan ni fun-un yin lati gbaa.”

“Òrúnmilà sounded a loud clarion call.
Ifá says, here comes the message of Ògúndá Aiku.
Olòdúmaré says to the earthly people that a visitor has come.
The earthly people asked who the visitor was.
Olòdúmaré said the visitor was money.
The earthly people quickly welcomed it.
Òrúnmilà sounded a loud clarion call.
Ifá says, here comes the message of Ògúndá Aiku.
Olòdúmaré says to the earthly people that a visitor has come.
The earthly people asked who the visitor was.
Olòdúmaré said the visitor was a child.
The earthly people quickly welcomed it.
Òrúnmilà sounded a loud clarion call.
Ifá says, here comes the message of Ògúndá Aiku.
Olòdúmaré says to the earthly people that a visitor has come.
The earthly people asked who the visitor was.
Olòdúmaré said the visitor was a prosperity.
The earthly people quickly welcomed it.
Òrúnmilà sounded a loud clarion call.
Ifá says, here comes the message of Ògúndá Aiku. (Long life)
Olòdúmaré says to the earthly people that a visitor has come.
The earthly people asked who the visitor was.
Olòdúmaré said the visitor was a Death (Ikù).
The earthly people rejected that it was not for them.
Olòdúmaré said it is compulsory to accept and welcome it.
Aṣẹ!

Ògúndá Aiku clears the path for delivery of *Iré* from our *Eguns*. The verse ends with a message that death is also a form of *Iré*.”

Ògúndá Ọyẹkú / Ògúndá'yẹkú (60)

Within the Yoruba culture we believe that *Olódúmaré* (The supreme god) has created the conditions and possibilities for the *Òrìṣàs* and *Ènìyàn* to be capable of making what we humans consider good and bad choices, good and bad deeds, and making mistakes. This suggests that *Olódúmaré* works together with the *Òrìṣàs* to keep the world a harmonious place where good and bad coexist.

Regardless of *Iré* or *Ibi*, your character plays a vital role in the outcome of any situation.

- In *Iré*, you have freewill to act on the opportunities that you're presented with or do nothing.
- In *Ibi*, you can choose to stay in a rut or do something about it; In *Ibi*, your character is challenged... “will you respond with **Ìwa-Peḽẹ** (good character)?” That is the choice presented by *Ibi*.

Ifá divination is wonderful in that it not only counsels you on the direction to take, but it also tells you what *Ẹbọ* (offering) to make to strengthen/increase the potential for a positive outcome or mitigate/decrease the potential for negative fallout or consequences.

In studying these lessons on ***Ifá Iwa*** you have learned how to cast the *Obi* and how to communicate with your *Ori Inu* and the Entities inhabiting the Spiritual Realm. This is a great blessing and a powerful tool you now have in your hands. I pray that you will use it with wisdom and for the greatest good of everyone whose life you touch!

Àṣẹ! Àṣẹ! Àṣẹ o!

***Ki Olódúmarè, Òrìṣà, ati Egun fifun e ni
Itona, Imoye, ati Opo Iré!***

My *Olódúmarè*, *Òrìṣà*, and *Egun* bestow on you
Guidance, Wisdom, and Abundant Blessings!

Ifokanbale! Peace of Mind from ***Olódúmarè!***

Ajolo Ajobo! We go out together; We return together!

Àṣẹ! Àṣẹ! Àṣẹ o!